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The American Friend

April 23, 1953

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PACIFIC SCHOOL OF RELIGION
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MWF

The Eternal Cross

By Levinus Painter

The Christian community has commonly looked upon the cross of Christ as the great tragedy of human history. Certainly Jesus did not consider it thus. He was demonstrating in most dramatic fashion the gracious outpouring of divine love. We are slow to comprehend that this principle of absolute self-giving is the foundation principle that undergirds the redemptive process in every generation.

I have traveled the narrow streets of the Old City along which are marked the traditional seven stations of the cross. But traversing this historic Via Dolorosa does not bring a person closer to the redeeming Christ. Very devoutly we sing,

> In the cross of Christ I glory,
> Towering o'er the wrecks of time.

But after the service of worship has concluded we are not so enthusiastic about traveling up the way of the world's suffering toward some modern Golgotha. Are we really called upon to stain our hands with our own blood in ministering to human need? Is this the price of redemption for both ourselves and others? We find it much more satisfactory to go back into the sanctuary and sing. It is easy indeed to allow our well meaning worship to serve as an escape from realities we should face.

Superiority Complex

Very devout Christian people seem to be able to say with clear conscience, "We must take care of ourselves first; charity begins at home." Yet with startling frankness Jesus says this is the surest way of losing ourselves. Christian people of America have not entirely escaped from the racial superiority complex. A decade and a half ago we severely, and justly, criticized the "nordic supremacy" policy of the German Reich. But today we think our pattern of culture is superior, our standard of living (especially its economic aspects) must be kept inviolate, regardless of the effect of our attitude and our practices on the rest of the world. When faced with stark realities we may even think that it is of supreme importance to save our own comfortable lives even if the lives of a few thousand, or it may be million, Koreans or Chinese or Russians are sacrificed in the process. But this doctrine of redemptive suffering thus put into reverse can save neither ourselves nor those who at our insistence die for us.

Four years ago when asked by the United Nations to go into the Filuja pocket, west of Hebron, I found some three or four thousand Arabs traveling a modern Via Dolorosa, but not of their own choice. These sick and starving people had been caught between the lines of two advancing armies and finally found themselves the unwilling hosts of one foreign army and surrounded by another hostile army. Under such conditions we are forced by circumstances to become "partakers of the world's suffering." But such forced suffering leads to no redemption, it leads only to frustration and despair.

The Shadow for Us

It is for us to discover in our own time that voluntary self-giving suffering in the spirit of love can still contribute to the redemptive process. Commonly accepted theories of the atonement have been used as a means of escaping the exacting responsibility laid on every worthy Christian. It is so much easier to talk about the suffering of Christ than to share in love with all God's children. We do not think of the "shadow of a cross on a lonely hill" in terms of our own destination. But the price of the world's redemption is just that, our joyous self-giving love is our cross. Only so can the eternal principle of redemption continue to work in the hearts of men in our own time.

A few weeks ago I was startled to see a gleaming cross surmounting the Minneapolis Friends Meeting House. Local Friends explained that this church building had housed in turn congregations of Catholics and Lutherans. But why should Quakers remove the cross? A metal symbol on top of a place of worship will neither advance nor retard the coming of the Kingdom. But it is of tremendous importance that those who worship in that meeting house and those who worship in the rest of the Quaker Meetings across the world become partakers of the eternal principle of the cross and prepare themselves to travel each modern Via Dolorosa seeking to identify themselves with the world's suffering. Only thus can redemption come to God's children.

ABOLISH CAPITAL PUNISHMENT!

The Women's International League for Peace and Freedom has, since its inception at the Hague in 1915, considered the right to life as a fundamental human right, and asserts that no authority is entitled to sentence a human being to death.

The Women's International League for Peace and Freedom holds that this view is in full agreement with the principles of the Charter of the United Nations and of the Universal Declaration of Human Rights which clearly point out that the maintenance of Peace is inseparably connected with the respect of life, and the dignity and worth of man.

Capital punishment violates this principle and contributes to the brutalization of the mind of man.

The Women's International League for Peace and Freedom holds that a State which considers an act of murder by a citizen to be a capital crime ought not to make itself guilty of taking life.

We send a most urgent plea to the governments of all countries which still uphold the legal right of capital punishment to take the necessary steps, without delay, to eliminate from their national constitutions the right of sentencing fellow citizens to death.

Marie Lous-Mohr, Chairman

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Editorials . . .

"A Quaker in the Woodpile?"

Quakers often fall far short of the ideals with which other Christians credit them. Painful though it is, the facts should be faced. Hence — this "linen on the line."

Reluctance to press for progress in applying the gospel of Christ to human relations is not confined to any single geographic area or to any "branch" of Friends, nor can a generalization be made which would characterize Quakers as such. Yet the fact remains that in many instances Friends of a community are very much like all of their neighbors on certain questions of applied Christianity.

In some communities the American Friends Service Committee is trying to help industries and commercial concerns solve the problems of fair employment. This involves the rights of Negroes more than any other group. For the most part the response of non-Friends has been reasonably good. Yet local Friends, perhaps hyper-sensitive because the name of Quakers is attached to the effort, sometimes overdo their caution against "radicalism" and thereby fall behind, rather than lead. Not only so, but in some cases they have hindered the work for ordinary human rights.

Sometimes unexplainable barriers or blocks appear and there seems to be reason to feel that the word or work of a cautious Quaker somewhere may be responsible. It was an irony of ironies when in the face of such a situation a Negro leader remarked, "There must be a Quaker in the woodpile." Was the remark justified? We do not know, but in some cases it may be nearer to reality than we like to think.

Certainly progress in solving these complex problems must be made slowly and wisely, but *progress must be consciously planned and made.*

It is very easy for a present day Friend to enjoy the reputation for social enlightenment which is commonly accorded to Quakers, yet shrink from the personal price when the problem moves close to him. Instead of making history, we want to enjoy the history that someone else made. Such a course leads only to spiritual oblivion.

A Quaker in the woodpile? Friends, that is more sad than it is humorous!

Reader Participation

As in the grocery market, so in the idea market the emphasis must be on the consumer. Yet it is equally true that the producer helps to create the market.

A reader-consumer can also be a writer-producer—each function sharpening the other. One who reacts with written ideas of his own is certain to become a better reader. It is therefore to the best interests of a journal and its family of "consumers" if its pages invite and demonstrate reader participation.

Generally that participation is by letters, making the correspondence page the most popular in any journal—even ahead of the news page.

In the last analysis the readers "own" a journal. They determine whether it shall increase or decrease in its influence. They finally select the kinds of ideas that are reflected in its pages.

It is for this reason that *The American Friend* invites letters for the correspondence page. This journal is trying in large measure, though not with abandon, to be a sounding board for opinion, whether by articles or letters. Letters which react to articles or to other letters in its pages should be as short as possible and to the point. Longer letters often require editing in order to give others their opportunity.

It is well to react to controversial issues presented in these pages, but it is also well to react to other articles. As in a Meeting for Worship, ideas may be added to ideas helpfully. The object in any case is discussion and finding more light rather than encouraging argument. But in whatever area we want reader participation. Can we not help one another by greater faithfulness in sharing ideas?

We cannot guarantee to print all letters or to print all of any letters, but we shall try to be careful in using editorial prerogatives so that concerned readers will often be heard.

On Soils and Souls

It is commonly understood that the last stand of any economic system is on the farm. In the chain of commercial transactions that pass from consumer to merchant to wholesaler, etc., any financial fluctuation can in some measure be passed on (or back) to the next in line, but when it reaches the farmer that is the end of the line—only the hazardous reliance on nature and the soil is left for him.

The soil thereby is not only the source of growing plants and foods, it is the very foundation of material life — of human existence, and certainly of any sound economic system. It is very significant that in modern times socially revolutionary schemes, however right or wrong as a whole they may be, advocate land reform — a wider dispersal of the means of production.

We may think as we will about communism, but it is partly (and only partly) the consequence of a drifting, undisciplined economic way of life that thinks only in terms of material ends. Finally some revolutionary movement like communism brings a hard, stern, "remedy" that is no real remedy for it

is even more materialistic generally than the system that preceded it. What we in America do about land, soil, farms is of basic importance to our future. *What* to do about it and *how* to do it are questions for social and economic scientists in part but also for those who know and love the soil.

The final corrective is one of stewardship under God. As the soil is the basis of our economy so it is also important to our spiritual lives. We cannot all be farmers nor should we, but we can all turn our minds and concerns toward rural America and her leaders and institutions as we turn toward our gardens and tools in the Spring.

This is the time of year when the aroma of fresh turned earth pervades the back yards of many city dwellers and lies like a layer of wholesome atmosphere across our farms. This is the season of prophecy. As we turn the earth and unlock its power to produce beauty and food we should meditate upon the place of the soil in the welfare of men. Basically we are not only turning soil, we are doing something spiritual, as soil and spirit inter-act.

Early in the month of May each year a rural life emphasis is observed. "Rural life Sunday" is a way of suggesting that religion and rural life have meaning, each for the other. Rural life does not make one automatically a thoughtful and religious person, for there are rural slums, but it offers an atmosphere conducive to spiritual growth and sensitiveness. It is no accident that a high percentage of leadership in the churches finds its origin and inspiration in the rural church.

That is not a witness gone with history, it continues to be true, so much so that our destiny as a Christian Church and as the Religious Society of Friends rests on the strength of our rural life and Meetings in larger measure than we generally realize.

Cities and industrial life are here, and here to stay. Some of the highest achievements and some of the greatest opportunities are to be found in metropolitan areas. Indeed they are necessary for the future of our rural, productive, marketing life, but they are largely fed physically and spiritually from the fresh, open spaces of the country, where blow freely the winds of God.

E. T. E.

A Plea for Integrity

We Need Rural Values

By Stanley Hamilton

AT MANY places on the University of California campus at Berkeley there are scenes of beauty and awe-inspiring visions. One of the noblest of these vistas is from the Agricultural Building as it faces the Golden Gate. Carved on the frieze is this inscription, "To Rescue for Human Society the Native Values of Rural Life."

There is no mention of bigger and better oranges, no appeal for two blades of grass to grow where one grew before. The native values of rural life—what were they? What are they? What did they mean to Friends at one time? What do they mean now? Are these some of them: simplicity, work as an essential good rather than evil, temperance in all things, integrity, honesty as an absolute rather than a relative thing?

What about simplicity? Can it be maintained in a society as complex as ours? Is it also a relative thing? Can we live the simple life with expensive cars and mink coats and television? Why do we put so much stress on material things? What about our gadgets and labor saving machinery? Do we sometimes find ourselves working *for* these devices?

Stanley Hamilton is the Executive Secretary of the Rural Life Association, whose offices are at Quaker Hill, Richmond, Indiana. The R.L.A. was organized in 1943 by members of the three Peace Churches — Brethren, Friends, Mennonites—to conserve and extend the "rural values" about which Stanley Hamilton writes. April 26 and May 10 have been designated as Rural Life Sundays by the National Council of Churches. This observance is in its twenty-fifth year, established to help churches restore "to their people a needed sense of belonging to the earth and caring about it through a deep faith in the continuing grace of God."

Is Work Valuable?

What about work? Do we really regard work as an essential good? Oh yes, we have work camps and we encourage work for our young people, at least in some measure. On the other hand, we go along rather well with the trend toward avoidance of work. Do you think this trend is not pronounced among Friends? Aside from the farmers in our rural Meetings, where do we find any great number of workers? By workers I mean men who work with their hands or who use their large muscles. In the Meeting which our family knows best, there are now only five or six bread winners who could be called manual workers. Why have we lost touch with so many of the people who work with their hands?

Simplicity interpreted as temperance is a touchy subject. As a real value it should include all phases of human activity. Are we temperate in our eating? Are we temperate in our judgments of each other? Are we temperate in our play? Basketball was once a game for boys. In recent years in

Indiana it has become a kind of disease. Are Friends' families or members of Friends Meetings more temperate than others in this respect? In the spring of 1952 a high school team in an Indiana city won the State Basketball Championship for the second consecutive year. As a result, the school was dismissed for a three days' vacation. What sense of values do the children get from such an action? What was the attitude of Friends in that community toward such an action? How did they express themselves?

What has happened to integrity in high places and low? Is honesty absolute, or is it a relative thing? Is it one of the native values of rural life? I think it was and is.

We hear a great deal about corruption in high places. Behavior at the national and state levels is generally a reflection of the precinct, township and county level. How far have we gone in allowing our essential values to slip away? When Arthur E. Morgan was chosen as the first director of the TVA 20 years ago, he called in an accountant and a notary. He listed everything that he owned and filed a record. Some years later when he left government service he repeated this process. With him honesty is an absolute.

A rising tide of scandal and corruption beats upon us and around us. In our frenzied urbanization we have taken the games of our children and corrupted them. Schools and colleges hire the best teams that money can buy. A great hue and cry is raised when some of the players latch on to the fast dollars that are being passed around. Certainly they were wrong. Were they as wrong as the administration and the coaches and the public? We are the ones who so dearly love a champion and look the other way when the school board goes out and hires the best coach, and the Elks Club or some other public spirited group kicks in with the extra money to keep the coach satisfied.

Merton Scott

Farmyard Meal Time

There are some signs of hope. Along comes a man called Kurt Carlsen. He stayed with his ship, "The Flying Enterprise," until it went down. He was the last man off. He was the skipper. This was his duty. He did his duty. The radio, the newspapers and the public made him out as a hero. He was. He was puzzled by all the acclaim, turned down all the offers—movies, and a ghost written story of his life. *Time* magazine said that Carlsen turned down offers of over a half million dollars.

Carlsen is an odd chap. He was brought up in a Danish family; his parents still live in Denmark. He got the idea that there are some things that money cannot buy. He took the money which he had earned as captain of "The Flying Enterprise." Other money which he did not earn he did not take. How far have we gone in the loss of our sense of values when we cannot understand men like Kurt Carlsen or Arthur Morgan? Honesty is absolute. When and how shall we recover our native values? Recovery must come from the little people themselves, from the good community, from good families. There is no other way.

Five years ago *The Christian Century* began a poll of 100,000 Protestant ministers to determine the twelve great churches of America. Four of them were rural churches. It was my privilege to visit one of them in February of 1951. The minister, Oscar Engebretson, is a member of the Rural Life Association. The church, the Washington Prairie Evangelical

Merton Scott

Spring Plowing

Lutheran Church, is located seven miles out from Decorah, Iowa. It is a great church. Ministers of many denominations all over the mid-west voted for it as their choice in the poll. The Methodist minister in Decorah said of it, "It is the greatest church I ever saw, town or country." After my visit I agree with him heartily. Why is it a great church? It is a great community made up of one hundred fifty splendid families. These families worship, work, play and share together. The great values are there.

Ralph Felton of Drew Seminary, Madison, New Jersey, has written a booklet, *A New Gospel of the Soil,* telling of sixteen great rural churches and their communities. Of the sixteen only one is a Friends Meeting, Fairview in Wilmington Yearly Meeting. There are three or four other Friends Meetings which might have been included. I know seven of the churches listed in the booklet. They are great churches because they are surrounded by good families who live together as a good community. The people are interested in each other and help each other. They are more than Sunday Christians.

This booklet by Ralph Felton is a very valuable study. It should be widely circulated in all our rural Friends Meetings. An understanding of and appreciation for the native values is at a high level in all of these sixteen rural church communities. The native values may be rescued and society may be changed for the better, but only from the roots up.

Wholesome Quaker Education

By David E. Henley

GEORGE FOX, William Penn, and other early Quakers understood the importance of education and they made significant contributions to its development. In this area of life, as in others, they were ready to experiment and to pioneer in new directions and with new methods. They understood that a person's education included not only his formal schooling, but his entire social experience. They believed that its subject matter included not only the "subjects" then comprising the formal program, but the world of nature and of human society as well.

Early Friends found it entirely consistent for the young Quaker to study astronomy, navigation, and grammar at the same time that he was cultivating the inner disciplines for effective living and moral behavior. Quaker schools, today, are endeavoring to find ways of enriching education so that again the young person may be equipped to be at home in his various "worlds."

To be truly free and effective this young person must be at home in his world of nature, in contemporary society, and among the cultural achievements and enjoyments of the human race. At the same time he must be at home in discussing the spiritual goals of humanity and in using those spiritual resources that are available to man through the wisdom and the grace of God.

Educating for Integrity

Another enrichment of education comes through a rediscovery of the importance of educating the "whole person." The family, the church, the work group, as well as the school — all are important parts of the social experience that constitutes one's real education. To produce mature persons these experiences must be compatible and harmonious. There has been some tendency in the recent past for education to be influenced too largely by the sharp division of labor between the various institutions through which men carry out their lives. This has resulted occasionally in an intellectualistic approach to the training of the mind as the sole purpose of formal education.

David E. Henley is Dean and Professor of Sociology at Earlham College. He has had a long association with the American Friends Service Committee and wide experience in the service of Friends.

The Mind Is for Man's Use

Thoughtful men know that the mind is not man, but that it is the chief *tool* of man and that *this* is the real reason for so much emphasis upon training and discipline for the intellect. Thorough mental training is necessary for the person who is to comprehend a clear and correct sense of direction. It is necessary if he is to have a worthy set of values. This trained mind is essential if he is to have the mental discipline and equipment necessary in order to carry *forward* these values, in line with an enlightened sense of direction. Finally, it is necessary if he is to have the mental tools for effective and graceful living in his day to day contacts.

Underneath the training of the intellect there must be the kind of whole and wholesome educational experience which draws out, develops, and organizes the motive power of the person. Modern colleges have neglected too long this basic aspect of all true education — the cultivating and harnessing of the emotions! These emotions must be hitched to worthy purposes and controlled by a disciplined mind that is dedicated to the advancement of those high purposes and goals for which man exists.

Purposes, however, are not inherited naturally. They also must be cultivated and educated. Quaker education must recover its emphasis upon the development of great purposes — spiritual, social, and personal. These great purposes alone justify our tremendous emphasis today upon the education of the mind.

A Liberating Blend

Education today seeks with renewed zeal to make its influence wholesome and it sees, more or less clearly, that in order to be wholesome it must be a new blend of the established arts, of the sciences, and of social engineering.

An education must combine the liberal and the vocational, but its "liberal" will not be the liberty of the selfish person, but the wise and dedicated liberty of those who, having been released from fear, ignorance, and bondage, in turn dedicate themselves to bringing a new measure of freedom and the good life to their fellowmen.

Educators are coming to see again that it is imperative to provide not religion *and* science, or religion *and* social science, as though these might be something akin to "checks and balances," but religion *in* science, *in* social science, *in* art, and *in* the vocation. It is equally necessary on the other hand that religion be made effective in this age by bringing science, social science, and the arts to its service.

The young person's choice of a field of study and a field of labor is important both to society and to the *person* for whose life the choice is made. For this choice of study and of work will have much to do, through the years, in

determining the kind of character which develops.

It is equally important that youth be helped during the formative years to cultivate those underlying motives and methods which make the work holy and sacramental. From the point of view of Quaker education, the *attitude* brought to the particular field of study is even more important than the choice of that precise field of labor. Louis Aggasiz used to say to his classes as they started on some great problem in geology, "Gentlemen, we are now about to ask God some questions." It is as important that we ask these questions in our study of history, of philosophy, or of literature and art as it is in the case of natural science. This matter of the attitude of the student and of the worker is revealed as it is seen to determine one's reverence for truth and for the One who is the origin of truth and of the created world.

Methods Make Maturity

Three points more specifically related to *method* in education may be worthy of note here:

First, there is the need for awakening the imagination to the thrill of *consulting the great minds* and the great artists of the ages. The most thrilling achievement of all civilization perhaps is the fact that youth today may say to the great men and women of all ages not "Lend me your ears," but "Lend me your minds." Youth may "borrow" those great minds, establish fellowship with their spirits and clarify the great issues of life by examining the hopes, the ideas and the ideals, the achievements, and the mistakes of the past. This is, indeed, a great discovery for any young person.

Second, a person really learns effectively only that which he uses. Therefore, Quaker education is putting more and more emphasis upon *participation* in the home, in the school, in the work-camp experience, in research, and in community life.

(Continued on page 142)

Quaker Men in Action.....

News of Organization and Activities of Friends Men, Edited by Merritt Murphy, Secretary, Quaker Men.

QUAKER MEN MOVEMENT GROWING

The joining together of Quaker Men in a united program of Christian concern and action continues with the addition of two new Charter units.

They are Des Moines Monthly Meeting, Iowa Yearly Meeting; and Kokomo Quarterly Meeting, Western Yearly Meeting.

Emery Rodine is president of the Des Moines unit, with Everett Davis as vice president and Gail Noland, secretary-treasurer. The Des Moines Quaker Men meet every other month from September to May, and their present project is the raising of $1,000 for the Central Office Building Fund.

Clarence Bugher of Union Street Meeting, Kokomo, is president of the Kokomo Quarterly Meeting unit. Vice president is Wayne Garbert of Hemlock Meeting, and John P. Rynerson of Union Street is secretary. Treasurer is Arthur McFarland of Courtland Ave. Meeting, Kokomo.

Nine local meetings in the Quarter are represented by committee chairmen. They include Robert Freeman of New Salem, James Salsbury of Hemlock, Clarence Bannon of Courtland Ave., Delta Hickman of Wilder, Morris Evans of New Hope, Maurice Tolle of Hazel Dell, Clifford Earhart of Bethel, George Lindley of Buckeye, and Eugene Kellar of Union Street.

The Kokomo men plan to meet quarterly on the Monday night nearest the midpoint between sessions of Kokomo Quarterly Meeting.

Little Ridge Quaker Men, in Indiana Yearly Meeting, who obtained the first Quaker Men Charter in the nation last July, have renewed their Charter for 1953. New officers include Willis Ratliff, president; Charles McCracken, vice president; and Paul McCracken, secretary treasurer.

* * * *

LETTER FROM AFRICA

From Mombasa, Kenya Colony, Africa, comes a letter addressed to Quaker Men, written by Dr. A. A. Bond, who has given the greater part of his life to medical missionary service on the Friends mission field in Africa. He was one of three men cited by Quaker Men at the Earlham dinner meeting last October for outstanding Christian service.

Dear Friends:

I was very much touched upon receiving the Citation which was sent by the Quaker Men. I appreciate it very much. It means all the more to me as it has come when I am no longer able to do any work and have no contact with Friends, as there are none where we are living, except a few Africans who have come here to work.

We see a good many references to Quaker Men and the work which they are doing. It is a wonderful movement and one, I feel sure, which is destined to do much good.

We see some of the missionaries from Kaimosi occasionally, as they come here for holidays, and also take the ship, or land here, when they travel by sea.

I am making some improvement in health now, but am still unable to do any work. I had a major operation in December. We are not sure what we will do in the future. It is just possible that we will return to the States in another year or two, if we are able.

We shall follow the work of Quaker Men with great interest and shall pray that its work may be productive of much good.

* * * *

A COFFEE CAN EXPERIMENT

A member of California Yearly Meeting who had in his possession an empty Central Office coffee can bank, decided on Jan. 1 of this year that he would not spend a quarter or a dime until the bank had been supplied with its quota of twenty quarters and fifty dimes.

All dimes and quarters received in change at the stores or service stations were dropped in the bank with the result that the full $10 was realized in less than two months. The extractions from loose change in the pocket were reported to be quite painless.

When this experience was reported to the Quaker Men of Whittier, considerable interest was manifested, resulting in many of the men taking home a coffee can cover to try out the experiment themselves.

Covers, with directions, still are available from Friends Central Office, 101 S. 8th Street, Richmond, Ind., for other groups who are willing to help swell the Building Fund for our new headquarters in this way.

* * * *

QUAKER MEN IN ACTION

The Quaker Men executive group of North Carolina Yearly Meeting met at Archdale, N. C., March 1 to review past activities and plan for the future. The executive group is made up of President, Chester C. Haworth; Vice President, Emmett C. Edgerton; and Secretary-treasurer, Herbert C. Petty, along

(Continued on page 142)

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

Your Other Vocation, by Elton Trueblood, Harper & Brothers, $1.50, 125 pages.

Elton Trueblood has a way of opening doors when he writes. He opens some on untidy, cheerless backyards where hang the embarrassing garments of drab, conventional religion. In a world alive with new ideas, teeming with problems, desperately groping for certainty and assurance, he finds the living power of Christian faith all but smothered by religious organization and practice which separate and insulate the church from the work-a-day world around it.

But he also throws open new doors, or rather old but seldom used doors. He calls for revolt, a laymen's revolt against professionalism in religion. It's not enough to be a "sermon listening" Christian. Every person ought to "share in this missionary effort at some point," says Dr. Trueblood. Given the absolute necessity of laymen who have accepted the challenge to go on the offensive, the author proceeds with innumerable illustrations of how the individual can carry his Christian faith into daily living. In the church, on the job, in the use of money, in community affairs, and, perhaps most important of all, in the family circle he demonstrates the opportunities open to each of us.

There are the four-fold principles of truly creative family life: 1. Each home can be a religious institution. 2. Family life can be a holy calling. 3. Discipline must be loyally accepted. 4. Service to the community is a normal consequence of the preceding principles.

In closing his challenging book, the author recommends an ambitious study program for the layman. He names books and authors, and how they can be helpful. He believes that earnest study of important subjects is fundamental to effective Christian living. *Your Other Vocation* is brief, informative and stimulating. It is essential reading for serious-minded Christians.

William Hale

The Cultivation of Community Leaders, by William W. Biddle, Harper & Brothers, 203 pages, $3.00.

We have sunk our oil wells to great depths, we have plumbed our hills for ore and we have sharpened our scientific minds to a degree beyond ordinary imagination in the search of material resources, but we have only scratched the surface of the social, cultural and psychological sciences. We are debtors to all persons who pioneer in the art and science of community building.

The author of this book is a pioneer. In his daily profession of leading he is on the frontier, trying to see and help others to see man as man and therefore as a social, related being who is incomplete without his neighbor. He knows that the dynamism which is required to make better men and a better order of life comes not from a *man in isolation* but from *men in a common current of life.* For him, man finding God and man finding man, are two halves of the same function.

To get beyond theorizing to first hand discovery, Dr. Biddle has headed at Earlham College a department on "Community Dynamics" and has gone into the field personally and with students to unearth the hidden yet potent resources of a neighborhood in the interest of helping the neighborhood to become a community.

Since this area of life needs imagination and invention quite as certainly as

LOVE'S FRUIT

Men are given a vision,
Men are given a dream
Of a gentle mother country
Where fields of wonder gleam.

Men are given a vision
But their struggling feet
Still tread the slime of battle
And greed's unholy street.

Men are given a vision,
Love's fruit upon the bough.
When will they learn to pluck it
For the here and now?

LUCIA TRENT

APRIL COMES KNOCKING

I think as I look at the frozen ground
Where the tall bare trees stand lone and cold,
Perhaps it will always be wintertime,
Perhaps till the years have made me old.

Then all of a sudden the sky begins
To soften a bit and the sun shines through;
An enchanting canopy unfurls
Above the earth in an arc of blue.

There's a sense of release, expectancy,
And the blood flows swift in my veins once more;
I forget the thought of the wintertime
As April comes knocking at my door.

SHEILA STINSON

NOT FOR SALE

I met a gypsy with a pack
Who sang beside the way,
And asked the sort of goods he sold
And why he was so gay.

"I have a shawl crocheted with love,
Stars strung upon a chain,
A necklace made of memories,
And moonlight in a lane."

I offered him a coin of gold
If he would sell to me;
But laughingly he shook his head,
"They're not for sale," said he.

Then how may I acquire these things?
He chuckled in his glee;
"Put by your coin of gold and look—
You'll find that they are free."

SHEILA STINSON

ECHO OF A SONG

One who stayed a heart-beat in the throng,
Lives like the echo of remembered song;
A song too distant to be clearly heard,
Yet vivid as the flight of one bright bird.

SHEILA STINSON

does the mechanical, here is something worth watching. Dr. Biddle would be the last to over-appraise results to date or promise too much for the future, but here in these pages one catches the underflowing understanding out of which community building arises.

There is the sensitiveness of the photographic plate as the author surveys the community and its resources. Rarely does one find such sensitiveness to the spiritual inventory upon which a sound community builder must rely as is felt in this book.

This quality is not lessened as he touches the techniques by which human resources are discovered and brought into play. How to accept failure is a question that cannot be and is not dodged. Indeed using the elements of failure to gird for a better battle is reviewed. The approach and the sequence of the ideas in their study are not mechanical, but organismic in their nature. The accepted principles are those of growth, soil awareness, cultivation, training and fruition.

Not only the social scientist but the minister, teacher and other citizens can profit from this report on a growing, new creation of the spirit. Driven to the essence of a sentence the lines on the cover jacket express well the purpose—"How citizens, teachers and students can cooperate to develop effective leadership for community action."

E. T. E.

Laughter in Quaker Grey, by William H. Sessions; W. H. Sessions, Limited. London; $1.50, 136 pages.

Here is a wonderful new collection of Quaker stories spiced with good Quaker philosophy from an English Friend who has been gathering illustrations of Quaker humour and commentary on the Religious Society of Friends in England, Scotland, Ireland and America for a long time.

Will Sessions has now produced a charming little book, and even its jacket is in modest Quaker grey. It deserves to be placed alongside *Friendly Anecdotes* by Irvin and Ruth Poley and also *The Friendly Persuasion* by Jessamyn West. If thee enjoyed those books thee will read *Laughter in Quaker* Grey and tell others about it, for it is a good sign when a people does not always take itself too seriously. Not all the best lessons in life are solemn ones. Never forget the ability of Abraham Lincoln and Rufus M. Jones to dig up always the precise story needed to pin down a lesson or a point that needs to be made. Quaker raconteurs will welcome this new collection and their listeners will profit, for a good anecdote always stands re-telling.

Richmond P. Miller

Correspondence

Where there is much desire to learn, there of necessity will be much arguing, much writing, many opinions; for opinion in good men is but knowledge in the making.—MILTON.

FOR A POSITIVE ANSWER

To the Editor:

Philip Johnson's article labeling pacifism inadequate in The American Friend for February 12, served a useful purpose. Pacifists need to face and answer the arguments of the great majority who believe force can be met only by counter-force. . . .

Philip Johnson spoke of the "brutalities of the purges, and the inanities of the Russian press in its tirades against the . . . United States." Pacifists are, or course, opposed to punishment without fair trial and are opposed to hate propaganda. The pacifist's efforts—and it often seems as if he were beating his head against a stone wall—for various public causes has taught him how difficult it is to enlist people's enthusiasm, efforts and money. . . .

This is not to belittle the generosity for which Americans are famous, nor the great amount of community chest, Red Cross and hospital work and the like that is done, However, how many of those you know who are so wrathful about victims of purges, are active supporters of Point Four to help Europeans achieve a better standard of living? Are those who want to go to war against the communist state, active in the American Civil Liberties Union protecting free speech at home? Have they concerned themselves with the wrongs to Japanese-Americans who were forced to leave their garden farms at the start of World War II? Are those so exercised about purges in East Europe active supporters of such organizations as NAACP and CORE to combat racial discrimination against American citizens? . . .

Grade school history took us through large numbers of wars. The total impression I have is not one of virtue against evil, but of struggles for markets, for raw materials, for alliances of security. Each group of power sought to achieve the same end for itself as rivals did. I think the pacifist is the greater realist when he doubts that today's wars are more altruistic, and concludes that there may be some good and some bad on both sides. . . .

I thoroughly agree with Philip Johnson when he characterized Hitlerism and fascism, any totalitarianism, as a menace, but let us pause to consider that German and Japanese militarism, once so abhorent, is now encouraged, yea rebuilt, by the United States. . . .

These considerations, I submit, should get Americans in a frame of mind where we can look upon our relations abroad as problems to be solved, not wars to be won—and thus save America from atomic destruction. . . .

A true pacifist works to improve this moral climate in the ways that are open to him in his community. He cannot build a better world, he can only help the majority of his fellow citizens build a better world. This viewpoint, I think, answers the argument, "What would happen to America if we all became pacifists tomorrow?" Pacifism can be practical for the great majority only when alternate methods are used to solve the problems that wars, after a fashion, settle. . . .

Finally, when all other methods fail for overcoming evil, pacifism embraces civil disobedience to break the back of any tyranny, foreign or domestic. This opposition is in the spirit of Christ, of self-sacrifice, rather than returning violence for violence. . . . It is almost sacrilegious to make the comparison, but Christianity lives to this day as the figure on the cross firing the spirits of millions, not because Christ tried to conquer pagans with fire and sword, but because He suffered, even to the passion of the cross, that men might learn to live His way.

Sheldon Clark
12960 Euclid Avenue
Cleveland, Ohio

* * * *

NOT ARGUMENT BUT SPIRIT

To the Editor:

Our Oxford Conference expressed great concern over the spiritual state of our Society, and with good reason. We have become so over-intellectualized that we can bring some wonderful arguments to justify the abandoning of most of our Friendly principles.

I am specially thinking of the article in *The American Friend* for February 12 written by Philip Johnson. He is very clever in making a case for non-pacifism and deserves credit for the way he handles words, but can we be convinced? Our hearts do not easily fall for syllogisms and half-true premises.

Perhaps Philip Johnson will read over the statement by James Naylor, "There is a Spirit," and meditate on it a while. . . .

Adele Wehmeyer
Clinton Corners
New York

Semi-official statistics concerning the prevalence of lynching in the United States indicate that the year 1952 was the first in our history since the Civil War in which no lynching occurred anywhere in the country.

The Sunday School Lesson

Prepared by Russell E. Rees

For May 17

Living As Christians

1 Thes. 1: 1, 5: 1-11, 14-23

Dr. Ernest F. Scott says that the Thessalonian letters are "the oldest Christian writing which now survives." Some collections of the sayings of Jesus had been made before, but they do not exist in their original form. They have a special value therefore, being nearer the time of Jesus than any other Christian writing.

The letters were written to people who had only recently become Christian, and who obviously had elements of their former paganism clinging to them. Paul re-emphasizes the central points of his previous instruction, that Jesus was truly the Messiah, that he had risen from the dead, and that all this had been foretold in the scriptures. But he also feels it necessary to give them some counsel as to their manner of living.

There had been some misunderstanding of Paul's teaching, and some had assumed that the return of Christ was to be in the immediate future, and that Christians would not die. Time had gone on however, and the promised return was delayed. What were Christians to do in the interim? The advice to the Thessalonians is as good today as it was when given.

The first bit of advice has to do with the general attitude and spirit of the Christians. They are to live in a constant state of alertness, being ready for all emergencies. Others may be children of darkness, but they are to be children of light, sober, having faith, being loving to all men, and having a great hope. They are to comfort one another, edify each other, and be watchful.

The concluding passage of the printed text is one of the very fine summaries of Christian teaching, several of which are to be found in the Pauline writings. The fact that the "day of the Lord," meaning the end of the age, was delayed has little bearing upon the value of this teaching. The temptation to think of Christian morality as an "interim ethic," something to be done "until the Lord comes," has been a reappearing one through the centuries. Paul here gives an outline of a way of life which is timeless.

It may be said that three aspects of behavior are referred to in the passage. First, the attitude Christians are to have toward their fellowmen is stated. They are to warn, comfort, support, and be patient with needy men and women. Personally, they are not to render evil for evil (retaliate), but to follow that which is good. Second, they are to practice the life of faith and devotion, to rejoice, to pray constantly, to give thanks for God's goodness, and give place to the urgings of the spirit. Third, they are, as James put it, to keep themselves unspotted from the world. Hold fast the things which are proven good, and avoid anything which even appears to be evil.

A minister preached a powerful sermon on "Will we recognize each other in Heaven?" A man who heard it suggested that he preach another one on "Will we recognize each other on earth?" Whatever our problems beyond time, it is clear Christian teaching that our problem "in time" is personal behavior, as suggested by Paul.

Questions:

1. What is meant by the expression "Children of light"?
2. What is fundamental about the Christian morality? Does it differ from "other" moralities? If so, how, and why?

For May 24

Problems of the Christian Conscience

1 Corinthians 8:7-13, 6: 18-20

When Paul wrote, "So fight I not as one that beateth the air," he was stating a truth, as far as he was concerned. Many of his letters were written in response to questions about particular problems of behavior. The young churches were largely carved out of paganism. Idolatry and sensuality were the soil from which the people had lately come. A clean break with their past was difficult, and it involved perplexing problems.

The first Corinthian letter is certainly a case in point. The people of Corinth had evidently sent word, asking for advice on specific problems, one of which brought the reply of this part of the letter. It was the question of what Christians should do about eating meat sacrificed to idols. Dr. Phillips' *Letters to Young Churches* will be a great help to understanding the passage.

"Our acceptance of God is not a matter of meat. If we eat it, it does not make us better men, nor are we the worse if we do not eat it." However, people with insight may use their freedom in matters such as this to harm others whose insight is not as great. Freedom is not to be used indiscriminatingly, for it may turn out to be a hinderance to weaker brethren. While knowledge may make a man look big, it is only love that can make him grow to his full stature. And it is this loving concern for the weaker man which finally determines what a truly good man will do.

The other question raised by the letter to Paul had to do with the relationship of the sexes, and with the whole problem of sexual behavior. The freedom of the Christian had been interpreted by some as complete lack of restraint. Now the reply of Paul indicates that the situation was very bad among the Corinthians, and that sexual looseness had developed to the point where it was a real issue. Paul's answer offers two arguments for "fleeing fornication." "Your bodies are integral parts of Christ Himself," and therefore what the body does is important. "Am I to take parts of Christ and join them to a prostitute?" The second argument is that "your body is the temple of the Holy Spirit, who lives in you." The dualism which said the body is one thing, the spirit is another, is untenable. "You have been bought with a price," body as well as spirit. Either the whole man glorifies God, or none of him does!

Some of the situations discussed in the Corinthian letters are not of much concern to us today. The question whether women should be veiled in church is a first century problem which does not raise much issue today. Even the question of meats sacrificed to idols has to be interpreted to us, since it is no longer a living issue for most of us. Paul's attitude toward marriage is a product of his belief in the imminent end of the age.

Deeper however is his thesis that specific problems of behavior have to be referred back to fundamental faith, the relationship of man to God, and personal responsibility for his neighbor's welfare. Accept the thesis of Paul's faith, and certain deductions follow. Paul's effort to trace all issues back to these two elements of faith was an important contribution to the life of the church. It is here that he shares the spirit and purpose of Jesus most fully, for Jesus too reduced the law to two phases, Love God . . . Love neighbor. The two are eternally bound together. One is impossible without the other.

Questions:

1. In what ways are diet and eating habits related to the good life?
2. What are some of the problems of today which are similar to those raised by the people of Corinth?

Lessons based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life — Far and Near

The Friends Meeting for Worship at Whittier, California, was televised recently, including the period of silence, to a west coast network.

* * * *

Ellen P. Robinson of Wilmington, Ohio, president of the United Society of Friends Women, has recently spent a month visiting on behalf of the U.S.F.W. in Nebraska, Kansas and California Yearly Meetings.

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The Friends Council on Education in their meeting at Wilmington, Delaware, April 16, considered the theme, "Maintenance of Freedom of Expression in Our Schools"—a timely topic, in view of the investigations now under way.

* * * *

Family Sunday was observed at University Friends Church in Wichita, Kansas, on March 29 by a united meeting of the adult and junior church groups. Elton Trueblood, who is on a semester's leave of absence from Earlham College, spoke.

* * * *

Young Friends of North Carolina Yearly Meeting, determined to develop a spirit of service and outreach, have for several years set up a budget in which Friends service groups share. A substantial contribution to the United Services Budget of the Five Years Meeting came recently from this source as the year ended.

* * * *

Bernard Canter, Editor of *The Friend* (London), is expected to visit this country next fall. His five weeks tour, from the first of October through the first week in November, will enable him to visit Friends in many parts of the U. S., including the west coast. This will be his first visit to the United States.

* * * *

Though it is probably well known to English Friends, it has been a pleasant surprise to Friends of Spiceland Meeting in Indiana to hear of a Spiceland Friends Meetinghouse in Devonshire, England. Friends of this Indiana Meeting hope that they have found the origin of their name, and are pursuing the question further.

* * * *

Alhambra, Arcadia, and Spring Valley, three Friends Community Churches in California whose numbers contain less than ten per cent of former members of Friends, have pledged one hundred per cent co-operation toward our new Central Office Building Fund for the Five Years Meeting. East Africa Yearly Meeting, the youngest member in our fellowship, has recently contributed 1,000 shillings to this project.

* * * *

Friends of Fairfield County Meeting in Wilton, Connecticut, announce a series of Sunday evening meetings to be held at their new Meetinghouse, a portion of which is now completed and in use. Clarence Pickett spoke April 5, and William Clark, of Oakwood School, on April 19. Other Friends to address the meetings this spring and next fall include Elmore Jackson, Alexander Purdy, Anna Lord Strauss and Cornelius Kruse.

* * * *

New stewardship literature under the titles, "Time, Talent and Treasure," and "The Earth is the Lord's," has been prepared by R. Ernest Lamb. This literature is available free in quantities where local committees have a program in that area of work. Address R. Ernest Lamb at 101 S. 8th Street, Richmond, Indiana, for copies of the pamphlets. Since April 1, Ernest Lamb has been engaged in field service on behalf of the departments of Evangelism, Stewardship and Ministry.

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A Leadership Training Course for Friends will be jointly sponsored this summer on the Guilford College campus by the College and North Carolina Yearly Meeting from June 3 to August 5. The entire course will give six hours of college credit; half the course, three. Clyde A. Milner, president of the college, will serve as director and instructor. Visiting lecturers will include Ruth Day, O. Herschel Folger, B. Tartt Bell, and Errol T. Elliott. For further information write to Clyde A. Milner, President, Guilford College, N. C.

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The annual Ministers' Short Course for Iowa Yearly Meeting ministers and Christian workers was held at William Penn College from March 2 to 5. Dr. Paul S. Rees of the First Covenant Church of Minneapolis, Minnesota, was the guest speaker. Among the classes conducted throughout the day were "Church Organization and Administration" by Richard P. Newby, "Science and Service" by S. A. Watson, and "Religions on Friends Mission Fields" by Wendell Farr. The registration at this year's short course was the largest in several years.

* * * *

Theodore Benfey of Haverford College, and Tom Brown of Earlham College, have accepted invitations to speak at the 1953 All-American Young Friends Conference to be held August 29 to September 4 at Guilford College. Ted Benfey, born in Germany, lived in England before coming to the United States to study, and then to teach. He is married to Rachel Thomas, a Guilford graduate. As the keynote speaker, he will speak on the Conference theme, "Quaker Witness." Tom Brown, a welcome leader at previous Young Friends Conferences, will present the opening topic of the Conference and serve as a resource leader.

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Fritz Eichenberg, well known Quaker illustrator and engraver, was a recent speaker at Earlham College, where his daughter is a student. He spent several days on the Earlham campus last year also, addressing the student assembly and art groups. A book illustrator, Fritz Eichenberg has done wood engravings for editions of Shakespeare, the Bronte sisters and Dostoevsky novels. He is the author and illustrator of a children's book, *Ape in a Cape,* and often does powerful and unusual religious engravings for *The Catholic Worker.* A new Pendle Hill pamphlet, *Art and Faith,* explains his philosophy of art and includes five wood engravings.

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Robert A. Lyon, former New England regional secretary of the Fellowship of Reconciliation, has joined the American Friends Service Committee staff on Conscientious Objectors to work on field problems arising under the civilian work draft. The A.F.S.C. is maintaining detailed data on types and locations of C.O. draft employment, and is ready to counsel 1-0's when they decide to investigate possible openings. Most available jobs at present appear to be in state mental hospitals. C.O.'s with no previous experience in mental hospital work might use the A.F.S.C.'s summer program of Institutional Service Units as a trial program for possible later draft work in that field of service.

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The latest of the American Friends Service Committee projects to be approved by the High Commissioner of Relief in Geneva provides for the expenditure of nearly $50,000 from the Ford grant on schemes for the rehabilitation, training and placement of youth. There are at present in Germany large numbers of boys and girls without family ties who need vocational guidance, recreational opportunities and

help in adjustment as well as more material aid. The A.F.S.C. project will assist several German "Rescue" organizations which are trying to meet this serious situation. Part of the new grant is earmarked for young people coming across the Berlin border from East Germany as refugees.

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The Board of Trustees of the Brooklyn Friends School has announced that the school's principal, Warren B. Cochran, is retiring in July after thirty-three years as a member of the faculty, the last eleven of which he has served as principal. A native of Kansas, Warren Cochran came to Brooklyn Friends in 1920 as a teacher of science and mathematics after previous teaching experience in the states of Kansas, Idaho, Washington, and Pennsylvania. His undergraduate work was done in Kansas, partly at Friends University. Later he secured his A. M. from Columbia. For over ten years, while on the staff of Brooklyn Friends, he was a part-time instructor at Teachers College, Columbia. It is expected that the announcement of a successor will be made soon.

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Francis Bosworth, executive director of Friends Neighborhood Guild in Philadelphia, has received The Philadelphia Award—$10,000 and a medal—given in recognition of outstanding service to the city. The Guild is under the care of Philadelphia Quarterly Meeting, and, together with the American Friends Service Committee, is sponsoring the Friends Self-Help Housing Program. It has pioneered in interracial programs, crime prevention, area gang work, and other techniques in dealing with urban problems. Work with 1,000 Puerto Ricans and 2,200 Displaced Persons is carried on. The Guild has taken secondary sponsorship for more than 300 Kalmuks, Mongolian-Russians who came to the U. S. about a year ago, and is in the area of the largest concentration of exiles from Russia to be found in any neighborhood in this country. Francis Bosworth has guided the Neighborhood Guild since 1943. * * * *

A meeting of the executive committees of the Friends World Committee (American Section) and the Friends Fellowship Council was held at Quaker Hill in March. Members of the Committees coming to Richmond from a distance included James Walker, Hannah Stapler, Charles Palmer, Passmore and Anna Elkinton, Winthrop Leeds, Dan Wilson and Dorothy Hallowell, all from Philadelphia; Eleanor Tabor from New York; and Charles Whitney and Charles Harker from McNabb, Illinois. Friends from Indiana and Ohio were also present. The young Friends meeting in Richmond on the Intervisitation Project the same weekend also attended the joint meeting.

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The planning committee for the Young Friends Intervisitation Project has issued five invitations to foreign young Friends to visit in the United States next summer and then attend the 1953 Young Friends Conference to be held at Guilford. The east and west halves of the planning committee held a joint session on the Earlham College campus on March 14, with two carloads of Young Friends from the east joining Young Friends from the Richmond area. Four invitations have been issued to London Yearly Meeting. Giesela Schwanke is the young Friend who will be sent by Germany Yearly Meeting. It was decided also to issue an invitation to Dublin Yearly Meeting, and it is hoped that eight young Friends from abroad may be invited to visit. On the Sunday morning following the committee meeting, the young Friends from the east visited nearby Meetings. Included were Joanna Ayers, Richard Lane, John Petri, Joyce Christenson and Jim Engle from Philadelphia; Sam Humes, Irene Evans and Carol Roberts from Baltimore; Charles Smedley from New York; and John Sexton, Chuck Patterson, Lois Forbes, Alice Beals, and Dick Faux from Earlham or Richmond.

Friendly Fellowship

Iowa Yearly Meeting—The Women's Missionary Union of Iowa Yearly Meeting has chosen as its project for home work this year the purchasing of new beds for the girls' dormitory of William Penn College. To date $450 has been contributed and a number of beds purchased for the Penn dormitory.

* * * *

Mooresville, Indiana—The Earlham College Concert Choir gave a very inspiring concert on March 8 at the Mooresville Friends Meetinghouse before a capacity audience. Groups from Plainfield, Fairfield, Indianapolis, West Newton, Monrovia and Martinsville also attended. Four young Mooresville people, now at Earlham, sang in the choir: Mary Ann Sellars, who also served as student conductor; Evelyn Kellum; Marcia Emerson; and Christine Furbay, who sang one of the solo numbers. A reception was given the choir at the home of Sumner and Dorothy Sellars. * * * *

Portland, Indiana—Portland Quarterly Meeting was well attended, with all clerks present, and only one representative absent. Visiting ministers were Billie and Marie Lewis and their children of Dayton, Ohio, and Orville Fisher and his wife of Little Ridge Meeting. In the afternoon session, the children of the Walnut Corner Meeting sang several choruses. William Fisher and his wife gave a message in song and Billie Lewis sang a solo, accompanied by Marie Lewis at the piano. Orville Fisher led in prayer. William Fisher of Walnut Corner Meeting brought to us a challenging message, "Have ye received the Holy Ghost since ye believe?"

Rose M. Mason

* * * *

Chicago, Illinois—The Missionary Circle of the U.S.F.W. of Chicago Meeting met March 12 at Quaker House, the new home of the 57th Street Meeting. There was a good attendance of members and guests. In the afternoon session, the devotions were led by Emma H. Hadley. The speaker was William Smith, Chaplain of the Parental School of Chicago. Chicago has the best provisions to take care of handicapped children, and is the first city to establish a Parental School. Most of the boys come from the Juvenile Court, where they have been many times before. Stealing and dope addiction are the charges against most of the boys, who range in age from 8 to 15. The school is responsible for religious education and worship, but has not had a chaplain until recently. Scout work and photography are offered and are very popular. It was a most interesting and informative talk. After a few moments of silence, the meeting closed.

Emma Hill Hadley

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Amsterdam, Holland—On the first Wednesday evening following the floods (February 4), three Friends, E. M. Buter, Jr., Eugenie Drabbe, and James S. Holmes, were named by the Amsterdam Monthly Meeting to collect information and seek contacts with kindred groups on relief possibilities. The committee is now carrying on its work as a part of the Amsterdam Quaker Centre program. Friends are working with other peace groups through a Coordination Committee for Relief Work (CCH). It is proposed that a team of from six to ten people work in a community called Gravendeel at such tasks as cleaning the school building, clearing debris from streets, houses and around the dikes, and later at rehabilitation and recreation. The team would provide its own clothing and equipment, food and housing. The preliminary team may be able to guide other small teams of volunteers after their initial period of work. Dutch Friends are thankful for the many expressions of sympathy received in the past, and hope that the thoughts of Friends abroad will be with the CCH team and

project in the difficult months to come.
From a report by James Holmes.

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LEESBURG, OHIO—The sixth annual "School for Christian Living," sponsored by the Highland-Leesburg Church Council, was held during February. Friends participating were Warren Griffiths, who taught a class on "The Reformation in Europe," and Lewis Savage, who was a devotional leader and also served as chairman of the planning committee. Three Wilmington College students, Ernst Woehrle of Germany, Joyce Wade of Jamaica and Margaret Montgomery, presented a panel on "The Church Around the World." An outstanding speaker was Abbie Clement Jackson, a prominent Louisville, Kentucky, laywoman who has served as a vice president of the National Council of Churches.

A thirty page pamphlet, "History of Friends in Leesburg, Ohio," celebrating the sesquicentennial of Leesburg Friends, has been printed and is available from Lewis Savage, Leesburg, Ohio. It gives a history of the area and tells of the founding and development of the Friends Meeting there. The 150th Anniversary observance, held last September, is described. The pamphlet also includes several pictures of the observance. It is available at a cost price of $1.00.

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AMBOY, INDIANA—The Earlham College Concert Choir, under the direction of Leonard Holvik, presented a program of sacred music at the worship hour on March 8. They went to New London for an afternoon performance, and on to Mooresville for a night concert.

The Quaker Men held their regular bi-monthly meeting with Truman Whitaker, pastor of the Newcastle Friends Church, as speaker.

Omer and Myrtle Smith of Hagerstown, parents of Logan W. Smith, former Amboy pastor, reported on their recent trip to Jamaica at the Family Night Supper and Monthly Meeting.

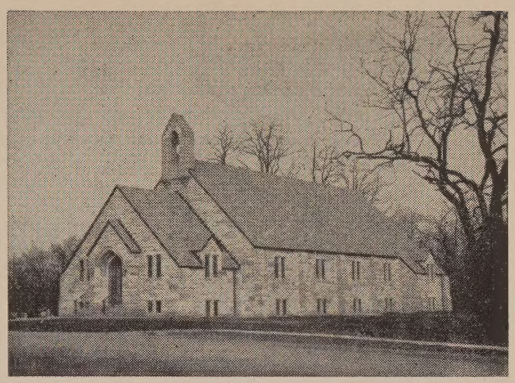
Peace Sunday was observed at the Amboy Meeting on March 22, with Dan Wilson, executive director of Pendle Hill, Wallingford, Pennsylvania, as the speaker in the morning service. There was a basket dinner at noon. In the afternoon, a panel discussed the peacemaking activity of the American Friends Service Committee.

Mabel Hawthorne, a furloughed teacher from Friends African field, was a recent speaker at the meeting of the Amboy Society of Friends Women.

Union Good Friday services were held at the Amboy Methodist church. Ministers of the respective churches gave meditations on the seven last words of Jesus from the cross. Special music was furnished by each church.

Marie Lamb

NEW LONDON FRIENDS MEETINGHOUSE



Dedicatory services were held in December for this new Meetinghouse, built by Friends of New London, Indiana, to replace the building destroyed by fire on November 18, 1951. Many Friends helped financially and with their own labor to build a new place of worship for New London Friends, and the building was done so rapidly that Friends worshipped in their newly-finished Meetinghouse on November 16, 1952, not quite a year since the fire. Below is the dedicatory poem read at the services in December.

IN DEDICATION

Our God . . .
This meetinghouse we give to Thee
With love and true sincerity. . . .

Grant that our fervent prayers shall rise
In unison through vaulted skies
And linger in Thy dwelling place
Till Thou dost gently turn Thy face
Our way . . .
And see each heart and fill the need
And purify each thought and deed
That we may ever choose the good
And strive for peace and brotherhood. . . .
Grant, our God, that we may see
That stone and steel will wear away
But love lives on eternally . . .
Give us love. . . .
And give us faith to live Thy truth
And teach our own and other youth
And send them out like shafts of light
Illuminating paths of night. . . .

Our God . . .
We dedicate this house to Thee . . .
May Truth be taught to set men free. . . .

GEORGE L. EHRMAN

* * * *

GARDEN GROVE, CALIFORNIA—Artist-Evangelist Bill Leach was at Alamitos Friends Church for a series of meetings early in March, and the number in attendance was very gratifying. The message brought in this unique presentation was beautiful as well as very spiritual. John and Dorothy Sinton from Ireland, were with us for a week and brought challenging messages during Monthly Meeting and family Church Night. Sunday evening messages in dramatic sermons, accompanied by Jean Coffin at the organ, and illustrated slides, are being given by our pastor, T. Eugene Coffin.

Our Christian Endeavor groups attended the Orange County Convention. One of our young members, Rowland Rice, was elected 1st vice-president. Our Junior Choir sang for the convention program on Saturday. The Evening Circle of our Women's Missionary Society met in the home of Jean Coffin for the March meeting. New officers were installed by Nettie Younger, and E. M. Proud spoke on "Juvenile Problems." The Day Circle also installed new officers, with Helen Kersey Ford as their March speaker.

We were very proud of our choir and pastor when they appeared on the "Sunday Service" television program recently. The Sunday School is growing and topped the record with an enrollment of 525 last Sunday. Two morning services were held at Alamitos Friends Church on Easter Sunday, with 18 new members welcomed.

* * * *

WILLIAM PENN COLLEGE-WASHINGTON—Mabel Penrod, professor of sociology at William Penn College, was a delegate from Iowa Yearly Meeting sent by the American Friends Service Committee to the Churchmen's Seminar held in Washington, D. C., in February.

She attended the workshop, "Our Overseas Program," and heard interesting discussions on the Voice of America broadcasts and on the reasons for the United States remaining in the United Nations. On the panel discussion, "How to Influence Our National Policy," Raymond Wilson, executive secretary of the Friends Committee on National Legislation, was one of the speakers. Mabel Penrod heard several senators and other national leaders speak on vital issues of international import.

In relating her experiences to Penn students and Oskaloosa Friends, she declared, "This was a wonderful, inspirational experience. It was, in truth, a churchmen's Washington seminar and it brought out very clearly the vital relationship between being a Christian and being a citizen—with the emphasis where it belongs—on being, first, a Christian." She spoke highly of the

work of the Friends Committee on National Legislation in the nation's capital. She was particularly impressed with the statement of Raymond Wilson: "Pressure groups in Washington are molding national thinking and policies because their material wealth is at stake. The Christian people must lead and direct national thinking and policies because humanity is at stake!"

* * * *

GREENSBORO, NORTH CAROLINA—The third year of the Advance Studies finds Greensboro Monthly Meeting with a well-rounded program developed, under the care of Nina Barton as chairman of the Advance Committee. Both of the Young Friends groups, as well as the Meeting on Ministry and Counsel, are using the book, *Holy Habits of Spiritual Life,* as a basis for study at their meetings. The two Young Friends groups, led by Julia Hollowell, presented a panel discussion of their study at the second of the Church Family Nights of the year. February 1st was observed as Youth Sunday, when the entire service at the Meeting for Worship was conducted by young Friends. Sarah Culbreth and Walter Van Gelder talked on the disinherited, the homeless migrants of the modern world. On February 13th the Meeting honored its young Friends with a youth banquet.

The first of the Church Family Nights, at Christmas, was devoted to the children of the Meeting, when they brought their mittens for the Mitten Tree and gave a program of songs and recitations. The third Church Family Night, on March 1st, was the climax of Missions Sunday, with the general exercises of the Church School in charge of the Missionary Committee, and the Worship Service theme on missionary outlook. Following a covered-dish supper in the evening, a program was given by international students from Guilford College. March also featured the annual dinner at which the women of the Meeting were the guests of the men.

Dorothy Heironimus

* * * *

ST. PETERSBURG, FLORIDA—On the afternoon and evening on February 28th a "silent retreat" was held at the St. Petersburg Meeting House for those Friends who felt the need of greater emphasis on the practice of prayer and meditation. About a dozen Friends gathered in the meeting room at 4:30; after a few brief announcements of the plan for the retreat, Paul Johnson read the last chapter in Thomas Kelly's "Testament of Devotion" which seemed to give just the inspiration needed for the occasion.

In the hour before supper, opportunity was given to read or meditate in the quiet of the meeting room, or walk to the nearby water front park. It was an unusually lovely evening, with masses of white clouds in an intensely blue sky, all reflected in the quiet water of Tampa Bay, a beautiful setting in which to be silent before the majesty of "our Father's world."

Friends brought their own sandwiches and sat down together at a very simple supper in the First-day School building. During the supper hour, too, there were short readings from *The Choice Is Always Ours,* selected to lead the group into a sense of brotherhood with all men everywhere. After supper there was a short meeting for worship and discussion, with very brief readings from *The Imitation of Christ* and John Baillie's *A Diary of Private Prayer.* The meeting broke up quietly by 8 o'clock.

The Friends who participated all felt it to be a helpful occasion. They would have united with the thought expressed in *The Imitation of Christ:* "A devout communing of spiritual things sometimes helpeth much to the health of the soul, especially when men of one mind and of one spirit in God do meet, and speak, and commune together."

Caroline N. Jacobs.

* * * *

LONDON, ENGLAND—The East-West Relations Group of London Yearly Meeting has written to the Soviet Embassy expressing deep appreciation for the gift of 90,000 pounds ($252,000.00) from the U.S.S.R. for flood victims in Britain. Russia has also sent a million kroner to the Dutch flood relief fund.

The Friend (London)

QUAKER MEN

(Continued from page 135)

with a representative from each of the eight Quarterly Meetings.

Long Beach, Calif., Quaker Men are an active group which meets every other month for a dinner followed by an interesting program. On Jan. 5, Coy Sanders, formerly with the Juvenile Bureau of the Long Beach Police Department, spoke on the importance of setting the right example before young people. In addition to Yearly Meeting projects, the Long Beach Quaker Men have launched two local projects. One is a visitation program in which the men go out by twos to contact the homes of those who drop in at the Long Beach Meeting from time to time as visitors. The second project is that of paying the tuition for one of their young men who is preparing for the ministry at Pacific Bible College. (Here are some good program and project suggestions for other Quaker Men units.)

William Burton reports that the men of High Point Meeting, North Carolina, have started an organization of Quaker Men. At their request for additional information, copies of the pamphlet, "Quaker Men," were mailed. These are available free to any group. Send your request to Merritt Murphy, Quaker Men Secretary, Carmel, Ind.

The Quaker Men Executive Council will meet at Quaker Hill on Saturday, April 25, and the number one item of business will be to begin planning for the Quaker Men Conference to be held in California in the spring of 1954, at the same time as the United Society of Friends Women Conference.

QUAKER EDUCATION

(Continued from page 135)

The essence of democracy lies in *growth through participation,* whether in the field of politics, of economics, or of family and community life. That is why many schools are putting more emphasis upon co-education, where young men and young women learn life together in the daily routine of study, fellowship, play, and worship. That is why many schools also are putting more emphasis upon self-government; preferably where faculty and students work together as members of one community in the self-governing organization of that college community.

Third, effective methods will include a combination of conventional study courses and creative projects centered around programs, old or new, designed to help the young person "come alive" to some great issue or some field of human activity, exercising individual choice in his blend of liberal arts and of the vocational drive which makes these arts *meaningful* to him.

Whether that vocation is at the lower level, opening up immediately after college or at the higher level of academic and professional achievement through graduate schools, these approaches to education may help the young person in the school, and help the school itself, to develop better self-discipline, a clearer sense of direction, more worthy purposes, and more effective motivation.

BIRTHS

DANFORTH—To Joseph and Bonnie King Danforth, a daughter, Kathy Lynn, on March 13, at Amboy, Indiana.

EMBRY—To George and Ellen Embry, a son, Edward Lee, on March 4, at Amboy, Indiana.

FELLER—To Ralph and Margaret Feller, a daughter, Susan Elaine, at Amboy, Indiana, on January 2.

LAMB—To Herman and Charlotte Waters Lamb, a son, Mark Emmett, on February 15, at Amboy, Indiana.

MARRIAGE

LEACH-FRANCIS—Jean A. Francis to Robert J. Leach, on March 28, in Geneva, Switzerland, under the care of Geneva Monthly Meeting, according to the manner of Friends.

ANNIVERSARY

HOWARD—Clarence and Louise Howard of Amboy, Indiana, Friends Meeting celebrated their 60th Wedding Anniversary on March 1. Open House was held in the Amboy Christian Education Building in the afternoon.

DEATHS

ENLAW—Julia Enlaw, on February 13, at the home of her sister, Anna Leech, in West Branch, Iowa, aged eighty-three. The eldest daughter of Thomas and Lydia Enlaw, she was born near West Branch in 1869, and spent her entire life in this community. After graduating from High School, she was a seamstress for many years, raising a niece and a nephew in her home. She was a birthright member of the Friends Meeting, and was active in the affairs of the church as long as her health permitted. Surviving are her sister, Anna Leech, and a brother, William G. Enlaw, both of West Branch; a brother, John Enlaw, of Salem, Oregon; and several nieces and nephews. Funeral services were held in the Friends Church, Taylor Guthrie officiating. Burial was in West Branch Cemetery.

HASKETT—Donald Haskett, member of Amboy, Indiana, Friends Meeting, on January 27, at Amboy, Indiana. The funeral service was held on January 29 with Charles Lampman officiating. His interment was in the Odd Fellows Cemetery at Amboy.

HINSHAW—Mabel Coffman Hinshaw, on March 4, near Williamsburg, Indiana. She was born August 29, 1895, the daughter of Frank S. and Leanna Nelson Coffman. She was an active member of Williamsburg Meeting, serving the Meeting in many ways and acting as Clerk until this year. She is survived by her husband, F. R. Hinshaw; a daughter, Joyce Crull; a grandson, Michael Crull; a sister, Pearl Shute; and one brother. Funeral services were held at the Williamsburg Friends Meetinghouse with Emerson Cloyd and Earl J. Prignitz in charge.

HOSKINS—Joseph J. Hoskins, on December 13, at his home in Leesburg, Ohio. The son of George F. and Rebecca Ellis Hoskins, he was born at West Newton, Ohio, on March 6, 1871. The early years of his life were spent in Vermillion Grove, Illinois. Soon after his conversion he felt the call to preach, and came to Ohio where he entered the Cleveland Bible Institute in 1902. Later he was recorded a minister by the Cleveland Monthly Meeting. On March 6, 1902 he was united in marriage with Maude M. Milner of Leesburg, Ohio. They served as pastors in Fairfield and Friendsville Quarterly Meetings, and for a time were engaged in city mission work in Cleveland and Columbus. In 1914 they established a Friends Meeting at Centerfield, Ohio. Maude Hoskins passed away in 1916. In 1918 Joseph Hoskins went to France with the American Friends Reconstruction Unit where he served for a year. In 1921 he married Ada E. Mills of Centerfield, Ohio, and to them was born a daughter, Rebecca. Joseph Hoskins was a member of the Centerfield Friends Meeting and a beloved pastor for many years. His funeral was held at the Leesburg Friends Church. Burial was in the cemetery at Bridges, Ohio. Surviving are his daughter, Rebecca Ridgway; two grandsons, Joseph and John Ridgway; and one sister, Carrie Hoskins of Twin Rocks, Oregon.

JONES—Fannie C. Jones, on March 5, at her home in Fulton, Indiana, shortly after being released as a patient from the hospital. She was a member of the Friends Church at New London, where the funeral service was held. Surviving are two children, Fred H. Jones of New York City and Mrs. James Shackelford of Bunker Hill; six grandchildren; a brother, Enos Hobson of Russiaville; and a sister, Grace Waldron of Logansport.

MILLER—Louemma Wright Miller, on March 8, at a nursing home in Kokomo, Indiana. She had lived in New London, Indiana, all her life, with the exception of a few years spent in Richmond, Indiana. She was a birthright member of the Society of Friends. Her husband, Wilson Miller, died in 1936. She is survived by three children, Pauline Moore of Richmond, Paul A. Miller of St. Louis, and Mina Emily Seidler of New London; and six grandchildren. Memorial services were held at the New London Friends Church, conducted by Stacy Wesner, assisted by Lyle Love.

RICHARDSON—Bertha Ellis Richardson, on Feb. 21, at Frisbie Memorial Hospital in Rochester, N. H., aged seventy. She was the daughter of Charles and Alice Peaslee and a member of Gonic Friends Meeting. She had recently returned to her home community after spending ten years in New York where she attended Riverside Friends Meeting. She is survived by three sons, Rolfe of Gonic, William of Providence, R. I., and Harold, eleven grandchildren and nine-great-grandchildren.

POETRY CONTRIBUTORS

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LOCAL MEETING DIRECTORY

Albany, New York.—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone 77-2112.

Albuquerque, New Mexico.—Friends Church, 341 Dallas N. E. Bible School, 9:45 a.m. Morning Worship, 11:00 a.m. Evening Service, 7:30 p.m. Hubert H. Nicholson, Minister. Visiting Friends always welcome.

Alhambra, California.—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

Anderson, Indiana.—First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California. — Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11 o'clock; Bible Study, 6:00. Howard W. Cope, minister, 2130 Channing Way, phone Res. As 3-6170; Office Th 3-7531 (Th—Thornwall; As—Ashberry).

Brooklyn, New York.—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts.—Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

Chicago, Illinois.—Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Chicago, Illinois.—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Orchard 3-8157

Chicago, Illinois.—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Phone BUtterfield 8-3066.

Cincinnati Friends Meeting, 2910 Eden Ave. (one block north of University Ave.). Take bus 55 or 78 to University Ave., walk east four blocks to Eden. First-day School, 9:45; Meetings for Worship, 11 a.m. (semi-programmed); 8 p.m. (unprogrammed). Vivian Schneider, Clerk, 26 Lakewood, Phone UNiversity 6447. Don Stanley, Pastoral Minister, 876 Lafayette, Phone Mulberry 6528.

Citrus Heights, California.—Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

Denver, Colorado.—Friends Meeting, 4100 Shoshone Street, Church School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa.—First Friends, East 13th and Lyon Streets, unprogrammed meeting, 8:30 a.m.; Church School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Herbert D. Pettengill, Jr., minister, Phone 6-5735.

Detroit, Michigan.—First Friends, 9640 Sorrento. S.S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan.—Detroit Friends Meeting, unprogrammed. Meeting for worship 11:00 a.m. each First Day in Room 2, 616 W. Hancock, Detroit. Visitors phone Townsend 5-4036.

Greensboro, North Carolina.—Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

Hartford, Connecticut.—Meeting for Worship and First Day School, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina. — Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

Indianapolis, Indiana. — First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church, 10:45. Herbert Huffman, Minister; Geraldine H. Moorman, Assistant Minister.

Jacksonville, Florida.—Meeting for worship every Sunday, 11:00 a.m. in the Y.W.C.A. Clerk, J. William Greenleaf.

Kansas City, Missouri.—Penn Valley Meeting of Friends each Sunday 6 p.m. at 306 W. 39th. Visiting Friends always welcome.

Kokomo, Indiana.—Union Street Friends, 507 North Union. Bible School, 9:30 a.m. Worship Service, 10:30 a.m. Norman Young, minister.

Long Beach, California. — First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Kenneth Pickering, 620 E. 9th St., Minister.

Los Angeles, California.—Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship 7:00 p.m.; Verl D. Lindley, Minister, RIchmond 70716.

Minneapolis, Minnesota.—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, minister, 4448 Washburn Avenue South. Phone WH 9675.

Montreal, Quebec, Canada.—Meeting for worship every first day, 11:00 a.m., at Presbyterian College, 3485 McTavish Street.

Mooresville, Indiana. — Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-Week Meeting, Thursday, 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana. — Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

New Bedford, Massachusetts. — Friends Meeting, 83 Spring Street. Meeting for worship, 11 a.m. Bible Study, 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

Newberg, Oregon.—Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 221 East 15th Street, New York, from October 1st through April each Sunday at 11 a.m.

Orlando, Florida.—Meeting for worship at Sorosis House, 108 Liberty St., First-days at 11:00 a.m. Monthly Meeting 10:00 a.m. first First-days.

Pasadena, California.—First Friends Church; 2540 E. Orange Grove Avenue, 9:45 a.m.; Church School; 11:00 a.m.; Meeting for Worship; 6:30 p.m., Youth Fellowship; Mid-Week Service, Wednesday, 7:30 p.m. Elmer Howard Brown, minister, phones Sy 6-3372, Sy 6-7369.

Phoenix, Arizona.—Meeting for Worship at 4050 North 2nd Street each Sunday at 11:00 a.m.; Ruth Randall, Clerk, P. O. Box 7143.

Portland, Oregon.—First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone FIlmore 3107.

Richmond, Virginia.—Friends Meeting, 2702 Grove Ave. Worship 11 a.m. Visiting Friends always welcome. Clerk, Robert C. Clark, Phone 5-0985.

Raleigh, North Carolina. — The United Church: Congregational Christian, Society of Friends. Corner Dawson and Hillsboro Streets. William L. Parker, Minister. Worship Hour, 11:00 a.m. Sunday. Friends welcome.

Scarsdale, New York.—United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

Seattle, Washington. — University Friends Meeting, 3959 15th Ave. N. E., Phone Evergreen 2949. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

Seattle, Washington.—Friends Memorial, E. 80th St. and 24th Ave., N.E. Sunday School 9:45 and Worship 11:00 a.m. Take "22" Roosevelt 80th St. bus. Milo C. Ross, minister, VErmont 3579.

Shrewsbury, New Jersey.—Meeting for worship, 11 a.m.; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-1197-J.

St. Petersburg, Florida.—Friends Meeting, 130 Nineteenth Ave., S.E. Meeting and First-day School at 11 a.m.

Tuscon, Arizona.—Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write Thomas McCleneghan, 223 N. Mountain Ave. Phone 25960.

Washington, District of Columbia.—Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California.—First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 11:00 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Oscar O. Marshburn, Clerk; Robert E. Cope, Minister. Phone 43-467.

Wichita, Kansas.—University Friends, University Ave., at Glenn. Church School, 9:45 a.m. Worship 11 a.m., 7:30 p.m. Youth Groups, 6:30 p.m. Prayer, Wednesday, 7:30 p.m. Harold Walker, Minister. Dial 2-3373.

Worcester, Massachusetts. — Worcester Friends Meeting, 19 Oxford Street. Sunday School 10:00 a.m.; Meeting for Worship 11:00 a.m. Pastor, Mark Rouch, 19 Oxford St., Tel. 68711.

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